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STRI DHARMA

Official Organ of the Women's Indian Association

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Hindi बच्चों का लालन पालन

Tamil இந்திய மாதர் சங்கம் கொள்கைகள்

Telugu బెంగాలు శ్రీల కాంగ్రెసున శ్రీమతి సరళాదేవి చౌదరాణిగారి ఉపన్యాసము

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WOMEN'S INDIAN ASSOCIATION

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OFFICIAL ORGAN:

Stri Dharma.

Editor: Dr. (Mrs.) Muthulakshmi Reddi.
Headquarters: Pantheon Gardens, Egmore, Madras.

Women's Indian Association

OBJECTS

1. To present to Women their responsibilities as daughters of India.
2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.
3. To secure the abolition of child-marriage and to raise the Age of Consent for married girls to sixteen.
4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.
5. To secure adequate representation of Women on Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.
6. To secure for Women the right to vote and to be elected for the Council of State.
7. To establish equality of rights and opportunities between Men and Women.
8. To help Women to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.
9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 23 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

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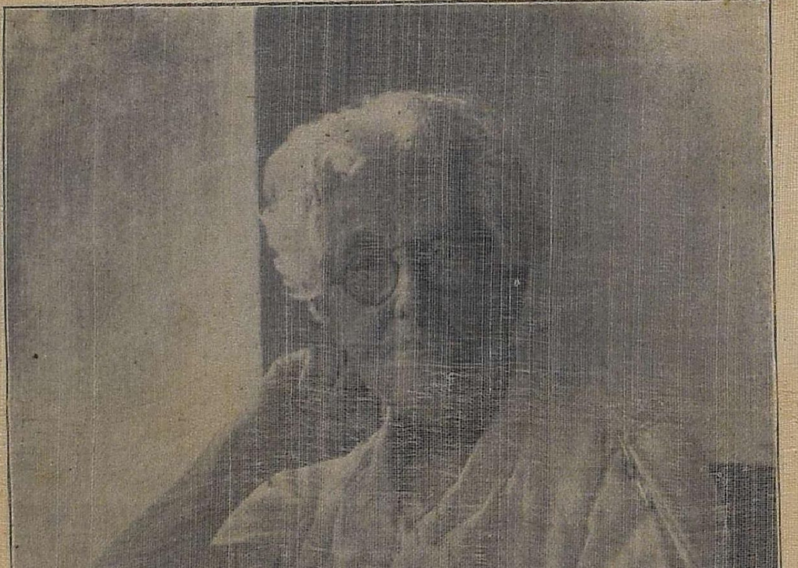
The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.



Dr. Annie Besant

President of the Women's Indian Association completes her 84th year on the 1st October, 1931.

Notes and Comments.

Gandhiji [illegible] London at last.

N[illegible] India but the whole world is watching the course of events a[illegible] new Round Table Conference. Gandhiji even though he has [illegible]ed that he goes to London as the sole delegate for the Congress [illegible] not one delegate who is present at the Conference commands th[illegible]em and confidence of so many millions in India as Gandhiji [illegible]f. He has staunch and loyal friends and followers among al[illegible]munities in India irrespective of their caste, creed or sex. A[illegible]ll he commands the love and respect of the awakened womanh[illegible] India who are ready to make any sacrifice in response to his [illegible]establishing non-violence and truth. So also the youth of the [illegible] has more trust in his leadership and awaits his orders for s[illegible]he Motherland. The mass mind of India is in sympathy with [illegible]ess and its programme. The Congress organisation which [illegible]ad like a net throughout the nook and corner of this vast cou[illegible]elds much influence and authority in the land. Even the rura[illegible]n leaves her work in her home to come and listen to the Congr[illegible]ogan. Therefore we hope that the British Statesmen as well as [illegible]ers will realise the importance and value of Gandhiji's presence and participation at the new Round Table Conference and will not let this opportunity go without an amicable settlement of India's future Constitution so that (to quote the very words of H. E. Viscount Willingdon) "The responsibility of the administration of India's affairs may be handed over to the Indians with a view to securing for India an absolutely equal position alongside the other dominions within the British Empire."

Dr. Besant's 85th Birthday comes on the 1st October, 1931.

We love to call Dr. Besant our mother because she has been the leader or the inspirer of many a national movement in India—the religious, educational, political, social and women's movement and she has revived our Sanskrit literature and learning. She was the author of the Commonwealth of India Bill and the agitation for securing Home Rule for India. She is one of those few great women whose birthday will be celebrated by millions not only in India but also by millions in the outside world. As the President of our

Association, she has been an inspiration and an example to us. Our readers would be delighted to know that she has completely recovered from the effect of the small accident she had a few months before. We send our greetings and good wishes to our beloved President on her 85th birthday and pray for her health that she may live to see India enjoy Home Rule.

Is Sarda Act in Danger?

A small section of the conservative Hindus and Muhammadans seem to be determined to wreck the Act while the best minds of India are engaged with the framing of a future Swaraj Government for the people. The All-India Conference of Women and the Women's Indian Association which represent millions of women of every caste, class and creed in the country are resolved to keep the Act intact and to defeat the amendments through the help of their champions in the Assembly and in the Council of State.

We are confident that H. E. Lord Willingdon and his Government will not change their attitude now to the Act as the Government under Lord Irwin gave its vote in its favour on the strength of the Age of Consent Committee Report. At all times and in all countries, only the few wise can legislate for the many who in faith and trust obey their leadership. Therefore we deplore that the Assembly and the Council of State at the present moment do not possess an Ansari, a Jinnah or a Pandit Motilal or a Lajpat Rai to lead the Muhammadans and the Hindus aright, but we have the able advocate of the women's cause from South India, Mr. R. K. Shanmugam Chetty and our old friend the famous Sir Hari Singh Gour in the Assembly, Sir Sankaran Nair and Mr. G. A. Natesan in the Council of State. We hope that the Hon'ble Sir C. P. Ramaswamy Iyer would bring credit to this Presidency by keeping the Act intact, as he would have realised already that the Act is gradually becoming popular among all sections of people except with those few who maintain that "Old order should never change yielding place to new" which maxim is against the very science of life and the history of the world. If there is any possibility of the Act being whittled down, Government duty is clear. They should nominate to the Assembly at least half-a-dozen women elected by the All-India Women's Conference and the Women's Indian Association to speak on behalf of the women of India on this question of vital importance to the nation.

Hindu Women's Property Rights.

Mr. Joshi of Baroda has earned the gratitude of millions of women in this country for his excellent and learned treatise on the

Hindu women's property rights. His intelligent and clear exposition of the old tenets, the Dayabhaga and the Mitakshara laws relating to the Hindu women's rights over property and his definition of "Stri Dhan" cannot but appeal to all just and fair-minded people. He has vividly brought out in his booklet on this very interesting subject (extracts of which we publish on another page) that the legal and the economic status of the Hindu women as conferred on her by the ancient Hindu law-givers was far above that occupied even to-day by the modern emancipated women in the most advanced European countries.

To quote his own words: "We ought to feel proud that our legal codes in the form of the Smrithis and the commentaries yield us principles which would surpass even the most advanced notions any people have ever reached. Persons tempted to impart western notions in aid of reforms, must bear in mind, that even the present highly advanced western legal conceptions as regards women's rights are not perfect in themselves but are only transitional in character and thus they would afford but scanty relief, should one be prepared to hazard this dangerous experiment. The absolute independence of husband and wife in their properties, which the western law aims at achieving, has its baneful disadvantage, in so far as the women is denied the right of owning property jointly with her husband, who as a matter of fact earns more and possesses more. It is such a relief to know from such a high and learned authority as Mr. Joshi that our ancestors never intended that their women should occupy such a low and dependent position in family and society. Even over 100 years before, the greatest and first reformer, Raja Ram Mohan quoted *shastraic* tenets to support the right of Hindu mothers, wives, widows and daughters over the son's, the husband's, the father's and over the joint family property. Since then, only piecemeal legislation has been effected here and there to give relief to the suffering Hindu women. No comprehensive legislation to raise her legal and the economic status has yet been passed. Even the Mysoré bill falls very much short of the demands of the modern women of India. Therefore we welcome the wise suggestions of Mr. Joshi to reform the Hindu women's property rights.

The Hindu Divorce Act of Baroda.

True to its tradition the progressive Indian State of Baroda is the first in British India to pass the law giving equal rights to the wives for judicial separation, separate residence, for nullity of marriage, for restitution of conjugal rights and for the dissolution of

Hindu marriage. In actual practice in the Hindu society as it obtains now, the husband enjoys all the above rights without being questioned by any authority (Baroda alone being exempted now through this recent legislation). The Hindu wife, unless she be fortunate enough to win the affection and goodwill of her husband, according to the laws administered by the present day courts is an actual slave. The husband can desert the wife for no fault of hers, can remarry while the first wife is alive, can disappear from home without any thought of his wife or family, can commit adultery in the presence of his wife, can keep a concubine in the very same roof, and still the wife dare not protest against such actions on the part of her husband. He may be a drunkard, a lunatic, a criminal and in short may give her any treatment that may cause her bodily or mental harm, and still the wife should never think of getting away from him, but on the other hand should feel eternally bound to him even though he has given his love to another woman and may hate her. The Act is a comprehensive one and contains generous provisions for all grades of conjugal disagreements, the relief ranging from judicial separation to actual nullity of marriages and dissolution of marriages. At present we presume that the Jury to give the final decision in these matters is composed of men jurors. We hope and trust that Baroda will give the lead to the rest of India by appointing women jurors to work in co-operation with men-jurors when such cases come up for decision before the court. Women jury system has been tried very successfully in some of the advanced European countries. We know that the Maharastra women are advanced enough to sit as magistrates, to be lawyers, and to administer the law and to sit in juries.

Therefore Baroda deserves our sincere and grateful thanks for the forward, the right and just, step it has courageously taken to equalise the laws of Hindu marriages between the sexes. Will the other Indian States and British India follow its lead?

Women successfully picket toddy shops in the city.

We are glad that our women have peacefully and successfully picketed the toddy shops in the city with the result that the daily sales in those shops have perceptibly gone down and the toddy-shops' auction for this year has failed to attract many vendors. The Government revenue from this tainted source will certainly show a reduction which will be welcomed by all workers in the cause of prohibition, but the real relief to the country will come only when Government changes its policy of legalising or licensing liquor traffic and places restriction on the uncontrolled import of foreign liquor except for necessary and

medicinal purposes. Will the Government realise that the Government Excise policy has made many enemies among the poor and among the women in the country?

Picketing of Brothels in Peshawar.

The "Hindu" dated 10th September writes that "Khilafatists had asked the City Fathers of Peshawar to have the brothels removed from the city within a period of fifteen days. The City Fathers not yielding to their demands, the Khilafat volunteers began peaceful picketing to-day of brothels and the bazaars leading thereto. The area which otherwise used to be always congested is completely deserted now."

We congratulate the brave youths on their courageous action. Peaceful picketing seems to be the only effective and safe weapon which the public could use with impunity to show their disapproval of any act. We wish that the youth of this Presidency resort to a similar procedure in case the Madras Government should fail to enforce the Act for the closure of the nearly 600 brothels in the city of Madras. Even before picketing the brothels they ought to demand of our temple authorities, the trustees and Dharmakarthas of the Madras temples to abolish the Devadasi service and to prohibit the dedication of girls and young women to the Gods in those temples. Indian States of Mysore, Travancore and Cochin have by one stroke of their pen abolished the system in their own temples. Even the backward State of Pudukottah has recently issued a communique containing proposals for its abolition. "Indian Social Reformer", dated 12th September reports that the Chief of the Shantwadi State in Bombay has lately passed orders prohibiting the service and dedication of devadasis in his State temples. The British Government on the plea of religious neutrality is not only indifferent to this essential reform in our temples, but has also failed to create a suitable machinery even to enforce the laws that are already in the Statute book for the prevention of such a heinous act. The Penal Code provisions for the prevention of dedication of minor girls—of girls below the age of 18—have never been properly enforced. Even Dr. Muthulakshmi Reddi's amendment to the Hindu Religious Endowments Act to enfranchise the Inams of the Devadasis so as to free them from the obligation of their service in the temples has not yet been properly put into force in the mofussil temples. Of course, the Madras temples do not come under the jurisdiction of the Hindu Religious Endowments Act, and therefore the above amendment will not apply to them. The Congress is carrying on a vigorous campaign in this city and in the moffusils

against liquor traffic and toddy tapping of cocoanut trees in temple premises. Though Gandhiji has repeatedly urged that Brahmacharya (purity) is one of the essential qualifications for a Satyagrahi and even though, himself in his South Indian tour has strongly and openly condemned this pernicious system in our temples, still his followers in South India have paid very little attention and thought to this most serious social problem in our midst. Will the Congress call upon the Hindu Religious Endowments Board as well as the trustees of the temples to free the Devadasis from the obligation of service in those temples so as to create a pure and holy atmosphere in our temples? If they do succeed in their efforts, not only the Congress prestige and influence in India and outside will increase but also they will remove the stigma on our temples and religion. Will they do it?

Naujawan Women's Conference at Erode condemns caste and supports Sarda Act.

The Naujawan Women's Conference that recently held its sessions in Erode on the 11th, 12th and 13th is perhaps the first of its kind in South India to combine the discussion of both political and social subjects in its programme. We offer our hearty congratulations to the women leaders for their spirited and inspiring addresses. We have been always urging upon our Congress and National leaders that real peace and freedom to India will be won only when the domination of class, caste and the dictum of foolish orthodoxy and priestcraft are sought to be removed as much as the elimination of the foreign rule. Foreign rule is necessitated by the disunion and the distrust not only among the several communities of various religious denominations in the country but also among the innumerable castes of the Hindus themselves.

Srimathi Durgabai's exhortation to the youth "The division into water-tight compartments of the Hindu Society, into pigeon-holes of caste and creed we shall destroy; Political freedom is a sham so long as this gross injustice finds a place in society" we hope will not go in vain. The Naujawan patriotic young men and women fired with enthusiasm, and ready to make any sacrifice in the cause of the Motherland and avowed to the creed of Ahimsa (non-violence) and truth are the right type of people to do propaganda among the mass population for the demolition of caste, for the removal of untouchability and for the abolition of serious social evils in society and for the promotion of Khaddar and Swadesi.

The presidential address of Srimati Saraladevi of Utkal reveals both originality and power of independent thinking. Her advice to the

women of India not only to co-operate with men in the attainment of Swaraj for India but also to free themselves from the many shackles that hinder their physical and intellectual growth is very sound and will meet with sympathetic and ready response from the present day women of India. It is worthy of note that the thousands of women assembled at Erode have not only given their hearty support to the Act for the prevention of child marriage but have also strongly protested against any attempt to whittle down the Act. In short, the resolutions that have been unanimously passed at the Conference show the determination of the Naujawan youth that they representing the new spirit of India will work not only for the attainment of political freedom for India but also for the demolition of all enslaving artificial barriers and for the establishment of universal fellowship.

Annamalai University awards Rs. 1,000 for a Tamil book on Logic.

We delight to give publicity in our columns to the notification issued by the Annamalai University regarding the award of a prize of Rs. 1,000 to the author of a suitable text-book in Tamil on Logic for use in the Intermediate classes. We feel that the University will certainly be rendering a great service to the Tamil Literature and to the Tamil country if it should uniformly adopt this principle of getting useful English books translated into our mother tongue so as to make it available for the mass population of the country.

Women and the Royal Commission Report on Labour.

By Mrs. Hilda Wood.

The Royal Commission Report on Labour is one of the most valuable recent contribution in connection with what is the most burning question in the modern world, and that is the great question to what extent the labourer is worthy of his hire. It is a veritable "bible" for the employer, to be kept at his bed-side or on his table, for constant reference at odd moments, as well as for general use in the office. Let us hope that it will not merely stand as a lifeless monument commemorating a splendid piece of investigation, but be incarnated into the life of this country that sorely needs its help.

It is my wish here to give a very brief outline of some of the suggestions for the improvement of our sisters' lives in the factories of this land.

The care of the mother, in whose hands are the future citizens of the country, is a pressing need. And it has to be remembered that our less fortunate sisters are perhaps the majority in this unhappy country. At present few of them are able to nourish and protect themselves or their children in those most critical times just before and just after child birth, even if they are happy enough to be in a position to draw wages. The Report advocates the bringing into force legislation on Maternity Benefits. In the Central Provinces there is a Maternity Benefit Act under which an expectant mother receives her daily earnings amounting to three months' pay, or at the rate of annas eight a day for the same period, whichever is less. The Report recommends payment of benefit allowances amounting to half daily wages four weeks up to and including the day of delivery and four weeks half daily wages following that day, and adds that the benefit might also include a bonus if a trained midwife is employed or hospital treatment given.

As to the employment by the factories or mills of trained midwives, the Report considers it very necessary and quotes the Assansol Mines Board of Health which maintains three trained midwives who give their services free to the women in the mining settlement and the Board has last year started a scheme for training more at two of their centres.

The Report recommends Government to co-operate with industries for schemes of child welfare and maternity relief, and suggests that it should give financial aid in the form of grants. There is a suggestion that a group of mills or factories might unite, having their own welfare centres and medical supervision, but all be under the control of one woman doctor who would be paid by the group. It is very necessary in this country to encourage as much as possible men doctors and women who are willing to supervise welfare centres. Government should give a diploma to those women aspiring to the post of health visitors and the Report recommends the appointment of a woman Assistant Director of Public Health, who would organise, co-ordinate and supervise all forms of welfare work among women and children undertaken by public authority and whose advice might be at the disposal of employers desiring to initiate and develop welfare schemes for their women employees.

At present what is the fate of the little baby when he does arrive? The Report says that creches should be opened in all factories that employ more than 250 women. That seems to me so reasonable that I begin to wonder what manner of people could employ women in such large numbers and let the poor little babies lie about the establishment in boxes, among the machinery, in a corner on some dirty sacking or on the oily floor. Yet this is very often the state of affairs now.

Of course the management of a mill dislikes very much spending a penny on anything that does not immediately or obviously bring him in a rupee profit. Labour is cheap—human lives are cheap—one baby less here or there, one woman sick or ill or dead, does not matter very much. There are always ten women ready to take her place beside the machine, and I have heard the remark "Oh, one baby less does not matter in this over-populated land. Anyway she will have another next year, they come as regularly as kittens."

Am I my brother's keeper? We are a brotherhood whether we will or no. In times of plague and pestilence we realise it, at other times we react on each other just the same, although not perhaps so dramatically. The boil takes some time to collect the bad matter before the eruption takes place.

The Report shows us that in Bombay a creche of 20 cradles in a room of 600 sq. ft. with washing and latrine accommodation, supervised by a trained nurse and assistant ayah, costs Rs. 500 equipment, and Rs. 150 monthly recurring expenditure. Is this too much to ask for the sake of the health of a community? Is it too much to ask an establishment, that is giving perhaps a thousand a month salary to its

manager, that is perhaps making a profit of Rs. 5,000 a month? "The tears of the poor undermine the thrones of kings" is a true saying.

It is gratifying to learn that creches have already been most extensively introduced in the Bombay Presidency on account of the fact that they have there a woman inspector of factories who has induced many factory managers to voluntarily establish them.

And here let me dwell upon one of the most emphatic recommendations in the Report regarding women inspectors of factories. I will quote their own words:—

"On more than one occasion in the past, attention has been directed to the need of women inspectors. So far only one such appointment has been made, namely, in Bombay Presidency. The Indian factory worker is just beginning to realise the significance for himself of the factory inspector. Women workers . . . are generally reluctant to address male officers. Moreover many of the special, yet remediable, disabilities from which they suffer will only come to light with the appointment of women inspectors. This was found to be the case in older countries and must inevitably be so to an even greater extent in India, where almost every employed woman is married and of child-bearing age, and where social and other customs make the position of the woman worker less secure than in the West. The successful inauguration, as well as the adequate enforcement, of laws and welfare orders specially bearing upon the welfare of women and children such as those relating to maternity benefits, creches, etc., call for the services of trained women inspectors, and we are confident that in India, as in Great Britain, their appointment has only to be made to prove its justification. . . . . We recommend their appointment forthwith in Bengal and Madras.

"In advising regarding the proper strength of the staff (inspectorate), we must observe that it is difficult to fix an upper limit beyond which the appointment of extra inspectors would be useless. . . . . . No province has reached the limit at which additional inspectors could not be employed with valuable results."

I am glad the Women's Indian Association is interesting itself with the living conditions of the poorer daughters of this land, and the editor gave me the opportunity to write this article for "Stri Dharma". If the sore spot has not some healing balm not all the talks on freedom and swaraj can save the country from disaster.

Islam's Attitude Towards Women.

By Mr. A. Hameed Hasan, B.A., LL.B. (Alig.).

Islam's attitude towards women has not been properly understood and appreciated by the non-Muslim critics who blame that Islam treated women as slaves and degraded their status and place in society. Historically that allegation is utterly false. It is also alleged that according to Islam "Women have no souls".

Women in Pre-Islamic Arabia.

The weaker sex had been reduced to the extreme degradation among the Arabs before the advent of the Great Prophet. The Pre-Islamic Arab view of womanhood was lowest possible. The degraded conception of womanhood was deep-rooted in the Arabs. She had no voice in any matter concerning herself. In the house of her husband, as under the Romans, she was only a part of his property. An Arab was entitled, on the death of his father, to marry all or any of his step-mothers. Female infanticide was prevalent and many fathers used to bury their daughters alive as soon as born. Woman was not treated in Arabia as a useful and respectable member of society, but rather as mere chattel and goods.

Ideal of Womanhood under Islam.

The Islamic view of woman is the grandest and highest. Islam designates woman as the dearest of friends, a safeguard against sin, a counterpart of man susceptible of all healthy and salutary influences, the fountain of love and affection mixed with guidance and teaching for the young world. Woman is the most exquisite and finished product of Nature, whose one Kiss accompanied with pure and faithful heart brings a treasure of happiness to man, and seals the two hearts into one. According to the Book of Islam woman is a rocky fortress against Satan, a lighthouse of virtue and continence, one who can alone save man from shipwreck while tossing among the strong waves of passion, and in the words of princess Karadje, one whose pure love transforms the brute into an angel.

Honour Women.

1. "Treat woman kindly" (Quran).

2. "Paradise lies at the feet of thy mother" (Hadis).

3. "Among my followers, the best of men are those who are best and kindest to their women" (Hadis).

4. "To acquire knowledge is incumbent upon man and woman" (Hadis).

5. "Woman is sovereign in the house of her husband" (Hadis).

6. "The world is full of objects of joy and delight, and the best source of delight is a pious and chaste woman" (Hadis).

7. "When a man has married, he has completed one half of his religion" (Hadis).

8. "Whoever treats his wife better than all others is the best of all, and I treat my wives in the best manner" (Hadis-Ibn-E-Maja).

9. "Feed your wife with your own food, give her clothes to wear when you have them yourselves, never beat her, nor speak to her harshly, and never part with her but in the home" (Hadis-Ibn-E-Maja).

10. "The more civil and kind is a Muslim to his wife, the more perfect of faith he is" (Hadis-Tirmazi).

Gandhiji on Women Legislators.

When speaking on the franchise and election at the Federal Committee in London Gandhiji expressed: "There should be a clause in the constitution providing that if the constituencies failed, to elect representatives of certain classes, as for instance, *women*, Europeans and representatives of commerce, they should be selected or nominated by the legislature." Replying to Mrs. Subbaroyan Mr. Gandhi said "*He would boycott any legislature which did not elect women freely.*"

(*Hindu.*)

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Brief Summary of the Baroda Hindu Divorce Act.

The introduction to the Act says that Divorce is allowed among the Parsis, the Mahomedans and the Christians and the Hindus do not possess any such law but in ancient times dissolution of Hindu marriages was allowed but the people have forgotten it and have not the courage to remove defects from the present day society and to promote its happiness. It also emphasises the fact that among certain Hindu communities divorce is allowed by custom.

The Act allows *Dissolution of Hindu marriage* through the court for the following grounds on the part of either the husband or the wife:

1. Disappearance for seven years.

2. Has become a recluse.

3. Has been converted into the Christian, Mahomedan or such other religion.

4. Is guilty of cruelty.

5. Is guilty of desertion for more than three years without reasonable cause.

6. Is addicted to intoxicants.

7. Commits adultery.

8. Impotency at the time of marriage.

9. Marries a second time in the lifetime of his wife or her husband.

10. Is pregnant at the time of marriage by a person other than the husband.

Grounds of suit for nullity of marriage.

1. For leprosy or any other such loathsome disease at the time of the marriage and that such fact was wilfully concealed from the husband or the wife as the case may be.

2. For physical defect: that the wife or the husband was at the time of the marriage totally (*a*) deaf, (*b*) dumb, (*c*) blind, (*d*) lunatic, (*e*) idiot, (*f*) or a convert into another religion and that such defects were wilfully concealed from the wife or the husband as the case may be at the time of the marriage.

3. For infant-marriage under section 18 of the Infant Marriage Prevention Act.

4. Prohibition regarding marriage—(*a*) being within the prohibited degree of consanguinity, (*b*) the same gotra, (*c*) not being in the same varnas as provided in the "Hindu Marriages Act."

5. Marriage by fraud or force.

N.B.—Where a marriage is annulled the children shall be considered legitimate and shall enjoy the rights of inheritance, etc., accordingly.

Judicial separation and separate existence for the following grounds:

1. Conversion into another faith.
2. Cruelty.
3. Addiction to intoxicants.
4. Adultery.
5. Leprosy or such other loathsome disease.
6. Incompatibility of temperament.
7. Has become a lunatic after marriage.
8. Marries a second time in the lifetime of the wife or husband.
9. Habits of unnatural offence.

Restitution of conjugal rights by which—(*a*) a wife or a husband who has withdrawn from the society of the other except on any of the grounds provided for instituting a suit for—

1. Dissolution of marriage.
2. Declaration of nullity.
3. Judicial separation.
4. Separate existence.

(*b*) the wife or the husband, as the case may be, may institute a suit in the court for the restitution of conjugal rights against (1) the wife, or (2) the husband, who has withdrawn from the society of the other.

CHAPTER IX.

Orders for the custody of children.

The court has got the power to make provision for the custody, the maintenance and the education of the minor children of the marriage.

Hindu Women's Property Rights.

By V. V. Joshi, B.A., LL.B. (Baroda).

Extracts from the author's brochure on the subject.

Law Changes: Historical Survey.

Though in the Vedic Period women were regarded as co-owners of their husband's property and were allowed full proprietary rights, in subsequent era of degeneration they came to be deprived of all these rights, were declared incapable of owning or inheriting the property and were relegated to the position of dependants. Yajnavalkya Smriti was the first of the Smritis to embody liberal views as regards women's rights, yet Vijnaneshvara, the leading exponent of its doctrine, deserves the palm of championship in his endeavour to advocate the women's cause in face of adverse authorities of no mean standing and weight. Vijnaneshvara advanced the woman's cause in two respects. He asserted the right of women as co-owner of her husband's property and on this central idea based her claims to a share on partition and her right of succession. Secondly, he enlarged the connotation of the term Stridhan so as to denote every kind of property of a woman obtained by her by partition, inheritance, purchase, gift, or finding. Vijnaneshvara must have been aware of the stout opposition his momentous innovation was bound to excite, and therefore, as Babu Trailokyanath Mitra in his Tagore Law Lectures on Hindu Widow suggests, he must have modified his proposition so as to bring it on the line of least resistance; thus widow was allowed to succeed to the property of her sonless husband who died separated and as in those days (eleventh century) joint family was the rule and separate holding an exception, the innovation of the Mitakshara passed off without much opposition. Jimutavahan, who succeed him only two centuries after (*i.e.*, in the thirteenth century A.D.) worked out to its logical conclusions the theory started but, left unfinished by Vijnaneshvara; and asserted her right of succession to her husband's property even when he died joint and undivided. But as Mr. Sirvaya, the author of Hindu Woman's Estate, remarks, the author of the Dayabhaga could not have without opposition introduced this innovation unless he hemmed in such rights with restrictions as were necessary to gain public favour, and, therefore, he in his turn restricted her right to limited interest in the property inherited. Unfortunately, Jimutavahan is the last of the reformers so far as the woman's rights are concerned, and the long period of six centuries that followed without a reformer of outstanding merit may speak for the troublous and anxious times the Hindu society passed through. The British Government had, for gaining support and tempering down the bitterness of feelings, to proclaim to the people, with whom religion was identical with politics in those days, the policy of non-interference in matters of personal law and religion, at a time when the intervention policy had achieved everything in the political sphere. They followed this policy very

solemnly and scrupulously. With the establishment of the judicial courts, *Pandits* were engaged to advise on topical points of Hindu law and the Judges implicitly followed their *Vyavastha*. The *Pandits* were approached by the litigants and their opinions were not always correct and impartial. Besides, the Judges read the law for themselves from the translations of the texts as they could procure them, and, without discriminating about their relative value, their authenticity, and, correctness of the translations of the texts, they went on deciding the cases according to the texts as they read them. More often the whole legal literature was not placed before them. Their decisions have since become the law which is unimpeachable even when it is in direct opposition to the positive provisions of the texts. Such is the short history of the development and the existence of the present case-law and, therefore, those who attribute absolute sanctity to the present case-made law should understand clearly that instead of correcting the mistakes that have crept into it they are, in a sense, trying to perpetuate them. The broad-minded English Judges, no doubt at times feel oppressed with the inequitable principles of Hindu Law embodied in the case-made law, but they are hampered in their inclination to work out a change by the uniform trend of decisions of the courts binding on them. Thus there is no hope left for any reforms except by positive enactment. This was what Russell, J., said in *Pandarinath* v. *Govind**, "Possibly with the spread of education amongst, and the general emancipation of, their women, they may be led to call in aid the relief of legislature."

Therefore, with a view to confer upon women the legal status they formerly enjoyed under Hindu Law and find out an effective remedy for removing the legal disabilities, it is suggested as follows:—

I. (*a*) The wife should be regarded, from the time of her marriage, as a coparcener with her husband, her share being equal to that of her son if she has got or would have got, entitled to all the incidents thereof except the right to ask for partition during the lifetime of her husband.

(*b*) When her husband is a coparcener of the joint family at the time of his death leaving no lineal descendants, the widow should get her husband's interest in the joint property.

(*c*) When her husband dies without a male issue, the widow, succeeding to her husband, should inherit the whole of his property and take absolute interest in the property except in cases when there are husband's heirs (1) under the Bombay school those constituting the compact series of heirs; (2) under other Schools of Mitakshara up to paternal grandmother; and (3) under Dayabhaga up to the sister's son. In cases where there are the heirs enumerated above, the widow shall have the option of making herself full owner of half of the property by surrendering the other half to the immediate next reversioners from amongst the class enumerated above.

* (1907) I.L.R. 32 Bom. 59=9 Bom. L.R. 1205.

II. Whatever property comes into the hands of a Hindu woman either by inheritance, purchase, partition, gift or otherwise, should be her absolute property, *i.e.*, Stridhan, subject to suggestions in I.

III. The daughter should have the right to ask for a share in the ancestral property in the hands of her father or brother, and the share should be equal to one-fourth of her brother's share, if she has one or would have got one; and her marriage expenses should be deducted therefrom.

I have suggested that she should be given only one-fourth share and this is in keeping with the old arrangement and the present provision of giving the same share at the time of partition effected by her brothers after the death of the father. The right no doubt exists but in so far as she herself cannot ask for a share, it is seldom put in effect, and moreover if the brothers do not partition the property at all, she has no occasion to exert her right. One may not be prepared to accept fully the opinion of Mitakshara that the one-fourth share is given independently of the marriage expenses and I have therefore suggested a golden mean that the marriage expenses should be deducted from such share. This proviso would, it is hoped, make the proposal acceptable. The suggestion would solve another difficulty which have not touched up till now. After marriage the father's family is not bound to maintain the helpless daughter and it works an hardship where she has nothing to fall back upon from her husband's side while the father's family is comparatively well off. In a way, it will put a wholesome check upon the prodigal fathers who spend all they have after the marriage ceremonies of their daughters and reduce the sons to abject poverty.

Conclusion.

One cannot close the discussion on the subject without answering some of the possible objections which might be urged against the suggestions which have been submitted herewith for the opinion of thoughtful readers. The old and familiar argument based upon the incapacity of the woman to hold and manage property does not deserve special reply, as it has been long before exploded by the commentators and text-writers in their treatment of the subject of Stridhan. The Hindu woman of to-day is taking leading part in the social life and political activity in India, and the objection based on her incapacity must pale into insignificance. The high percentage of illiteracy that prevails among them cannot be made a ground for refusing them their rights, for, if that be accepted as a test in such matters, we shall have to deprive several of our brothers of their property rights. Literacy has never been accepted in jurisprudence as a measure of the individual's right to property and rightly so, because the capacity to manage one's own concern is distinct from one's capacity to read or write. The Mahomedan women are more illiterate as compared with the Hindu women, yet the former do enjoy property rights independently of the males. One can concede that the rights of the ignorant and the weak ought to be protected from treacherous and unscrupulous persons but to ensure that one should rather suggest better safeguards than postpone the granting of legitimate rights. It would be pertinent of the objectors to

answer whether they have moved their finger an inch to check the abuse of the power of disposition in a male and stop the total ruin of his wife and children? It is sometimes urged that women would go astray if more rights are given to them, as if the legal restrictions have any ethical significance in keeping them under restraint. Besides betraying a sad outlook of the purity of Hindu homes and the high moral standard of Hindu women, it reflects a great deal on the ethical standard of the objectors. It might be contended that by giving the women coparcenary rights in the joint family, we shall be introducing proposals for further division of the joint property but if there be no other remedy we ought to be prepared for that even. Every male member of the family can demand partition and the joint property never remains joint for ever. The property is held jointly for the enjoyment of all the persons interested and it would be absurd to suggest that one class of such members—for instance the women—should get nothing out of it when it becomes impossible for them to enjoy the property jointly with others. What about the unrestricted power of dispositions over property the male members wield and the calamity they court for their wives and children? All what is wanted is the equality of rights and that the woman's rights ought to be given the same protection and security, and if ever in the distant future any scheme is adopted for tying up property for generations together or for demolition of the joint family system, then of course their rights will be curtailed by the same pruning knife which would cut down the rights of the males. There is absolutely no justification for withholding from them the rights they were enjoying in good old times and of which we have robbed them without any sufficient reason. One thing remains to be answered and that is who is to bring about the change. The sages have laid down that what is observed by the wise is the rule of law for the rest and such conduct of the wise over-rides the express provision of law. Even in the Smriti period the high principles which were found to be at the basis of the practice of the wise were taken to be the law which would control the most barbarous of the race. Whatever the wise people do, so must do all the rest, that seems to be the rule. Therefore it will be seen that the whole responsibility, of bringing about the change, rests entirely on those who are invested with legislative powers and those of us whom we regard as the wise or the advanced. This is not a matter dependent upon the opinion of the majority of the Hindus but it depends upon the opinion of the majority of the advanced section. Just as the few leaders have to settle amongst themselves what would best satisfy the political ambition and bring about the national uplift of India and the bulk of the masses remain as ignorant as ever, so also in this branch of social reform the leaders have to decide and sign the Magna Charta of the Hindu Women's Rights for the whole of the Hindu community. I trust that the public will consider this question with due weight which it amply deserves. I have only made suggestions for further discussion. All I am anxious is that the question be discussed and the necessary changes be brought about.

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Tamil Nad Women's Conference, Erode.

SRI SARALADEVI'S PRESIDENTIAL ADDRESS.

Srimathi Saraladevi who presided said:—

Comrades, women are called men's Ardhanga, that is half—and in number you will find, they are half of the world population. Hence the problem of women is the problem of half of the population of the world. Of all the movements that found their birth at the end of the last century, the movement of women is the most important. This movement can be safely named as the Revolt of Women. This revolt of women is not sudden, it came in its natural course. For ages together, men in their selfishness, overlooked the importance of women and treated them as their inferiors. The slave treatment that the women received at the hands of the men reduced them to the miserable state of animals. Consequently their joy of life was very much suppressed. But women bore all these with great patience till the utmost limit of their patience came to a breaking point. Their longing for emancipation gushed forth, it flowed like a stream. There is nothing in this world which can check it. They are out to have emancipation. They want to bring a Revolution to better their position and they will succeed.

In our society many of the troubles arise from the conservatives mainly due to their ignorance. They often interpret the Sastras wrongly. They are so reluctant to change their ideas based upon these pre-possessions and old forms of convention that we find it difficult to convince them without enkindling their baseless wrath. A true interpretation and realisation of facts and circumstances would have brought better results to the society.

IDEALS IN THE MODERN AGE.

We are in a new world, in a new atmosphere, inspired by western ideas of life and action, educated in western literature, art and science, first because our menfolk have thus become emerged in westernism and we follow them in their wake to make useful helpmates of ourselves. As in ancient times, we are anxious to stand by them, unimpaired in our family loyalties, unsullied in our far-famed chastity, the only jewel of womanhood, undaunted by obstacles. We are anxious to repudiate the charge that in India the women are the greatest obstruction to any aspect of social life. But let me urge that we should turn the critical spirit that we have learnt from the West unto our social life and institutions and the ideals determining it and find to our great delight that our ancient Indian ideals, obscured by latter day outgrowths of social organisations, are the broadest, the humanest, the most healthful and sanitary, and the most spiritual ever conceived in the history of mankind. The evils that crept into our society, to a great extent, marred our ideals. We must fight them out. Our love of ornaments, the compulsory shrouding

of women under the purdah, child marriage, the denial of remarriage for widows and our inferiority complex must go. Till then there is no hope for the society. This is our duty and we must do it.

Mental Fears and Reservations of Men.

The denial of freedom and consent in marriage, the denial of freedom of movement in the home and society and the denial of freedom in education and the denial of freedom of acquiring the means of livelihood are some of the social evils that cloud the divine in womanhood and reduce them to the miserable position of animals in society. Their position is pitiable. Our men are not unaware of the great happiness that would accrue to the home, if women are allowed freedom in all such matters. But they have got their own mental fears and reservations. As the foreign bureaucracy anticipate utter and unthinkable chaos in India the moment their rule is withdrawn, so our men, even English-educated men, shudder at the imaginary contemplation of a chaos that would result in the freedom of women. We do not mind what the foreign bureaucracy may think. We do not want them in our country. We have enough men and women in India to-day who can easily take their place. But when we come to the menfolk we cannot say the same thing.

Satya and Ahimsa.

It behoves us therefore to make our menfolk doubly sure that all the freedom that we ask them is desired by us only to make ourselves the best Indian women, according to our highest spiritual standard and help our menfolk to make themselves the freest and the most spiritual representatives of the modern humanity. We realise as keenly as our menfolk do under the leadership of Mahatma Gandhi that we can make our distinct contribution to the life of the modern world by adopting Satya and Ahimsa as the guiding principle of our lives, lives free from fear and hypocrisy, free from violence in thought, word and deed. The loyalties of the home impose upon our men and women common vows and obligations equally enforced on men and women alike and we only ask for the laws that would so enforce them, nothing more, nothing less. The vows of marriage and the principles of consent involved in our holy rituals are equally binding on the bride and the bride-groom and all our self-enfranchising zeal instanced in the pleas for adult marriage, in the remarriage of widows or even the right of divorce, would amount fundamentally to this, that the same law that governs men's destiny should govern women also.

Women's Demands.

The following are some of our immediate demands and we must direct all our energies to have them fulfilled. The lady delegates of the Round Table Conference, whose number has been foolishly made inadequate by the Indian Government must see that these demands are accepted in that Conference:—

Fundamental rights of women, such as Equal rights of inheritance of father's property, Equal rights in husband's property, Right upon their body, Right upon their mind, Right upon their children, Right to employment in all departments of public services, Equal rights of citizenship.

Compulsory primary education for girls and facilities of adult education for women.

Complete adult franchise of women.

Dignity of free labour.

HOW TO ATTAIN THEM.

The question may be asked 'How can we attain them?' By the strength of our agitation. We must force menfolk to concede to our demands and at the same time carry on propaganda among ourselves. This is uphill work and all the possible means must be tried to attain them. The atmosphere of operation is more favourable in a Swaraj Government than in a bureaucratic one.

The Civil Disobedience Movement—the struggle for Independence—was inaugurated by Mahatma Gandhi to give a new shape to the destiny of the Indian Nation and we form one-half of the nation. Hence the shaping of our destiny depends much on this movement. And we must give our quota to it, and the country has every demand upon us.

R. T. C. AND THE FUTURE.

Now, Mahatmaji as the sole representative of the Congress has accepted the invitation to attend the Round Table Conference. I cannot definitely say whether the R. T. C. will succeed or not. In case Mahatmaji returns to India with empty hands there is no knowing when the country will be called upon to prepare for another Satyagraha war. We must be ready to jump at the clarion call and once again show to the world that the love of freedom of Indian women is not less than that of the women of any other country. They are not dead, they are alive.

WOMEN AND POLITICS.

That women can distinguish themselves equally well with men in heroism, insight, leadership, endurance, suffering, equanimity, resoluteness, faith and vision at critical moments in councils or in warfield is amply witnessed to in our ancient and mediæval history. It is therefore untrue and ungenerous to say that the entrance of Indian women into politics will impair the sacred cause of Indian freedom. Under the leadership of Mahatma Gandhi and others of his redoubted colleagues it is a matter of the greatest satisfaction that our sisters of all provinces, all classes, all creeds lettered or ignorant labourers or zenana ladies, all have stood equally well the brunt of the bureaucratic violence in the Satyagraha campaign and more than all they have earned the right to have the sole charge of picketing. I would therefore earnestly pray that our sisters who would seek economic independence from menfolk should also cultivate themselves in the art of offence and defence, which would obviate their dependence on men in this respect also. Such were the Ranis and other women of the household of all rulers of ancient India. Such were the women in the households of classes of people who took to military life. Such are our women of the labouring classes. Such are our sisters joining in this national fight for freedom. All honour to the women of India, to those of Southern India particularly who, in the absence of men, were

called upon to assume Dictatorships and proved once more that the same heroism that shone in a Padmini or a Ahalya or a Jhansi Rani shine to-day in their much more fettered and obscured sisters.

The Home Spirit.

But these extraordinary times and extraordinary activities, somewhat like Apat Dharmas contemplated in our sociological books. My sisters, our field is the home. We are by marriage installed leaders of the home. We are the mothers of the race. We carry the home spirit into the world. We are called the ornaments and enlighteners of the home. We need cultivation in those sciences and arts which will enable us effectively to fulfil our destiny. Life may lead us to rule kingdoms, to administer schools, to minister to the sick and the depressed, to fulfil any avocation in life. Let us carry the home spirit wherever we go and into whatever we may do, the affection of the mother, the sympathy of the sister, the illumination of the counseller, and we shall be not only leaders of the home but also the leaders of society. Let us think that we and the rest of the womenkind in other countries are very much alike; and let us realise that the aspirations and problems of our lives are the same as that of the women of the whole world.

What an Indian Women should be.

Let the Indian woman be pure like the mother Kali, divinely loyal like Savitri, devotedly learned like Maitri and Gargi, transcendentally heroic like Durgavati, indescribably spiritual like the great Tapaswanis and Vairagis, and our Indian womanhood may again rise to be the ornament and the inspiration of the universe. This foreign medium which I am compelled to use fails me when I seek to express all that I feel about rehabilitating amidst us the ways of life that made ancient Indian womanhood the wonder and admiration of all times.

The following Resolutions were passed:—

"This Conference is of the opinion that complete Independence should be the goal of India and declare that it will not be content with anything short of the substance Independence.

"This Conference has complete confidence in Mahatma Gandhi and wishes him success in his mission at the Round Table Conference.

"This Conference urges on the authorities the desirability of introducing compulsory primary education among all girls of this province.

"This Conference urges the introduction of industrial training in all girls' schools and the desirability of making special efforts to introduce spinning in every home and of encouraging the use of Khaddar.

"This Conference urges upon the importance of introducing physical culture in all girls' schools and also teaching women and girls the art of self-defence.

"While pressing for the proper working of Sarda Act, this Conference urges for further legislation to secure the consent of the bride and bride-groom in every case of marriage.

"This Conference deprecates the custom of polygamy and desires that public opinion should be focussed against it.

"This Conference is strongly of opinion that woman should have equal rights of citizenship and that greater representation of women should be had in the Legislative Councils and Assemblies and local bodies.

"This Conference is of the opinion that the Devadasi system now in vogue in Hindu temples should be abolished and that Rescue Homes for the fallen should be opened in every district centre.

"This Conference is of opinion that provision should be made for the training of women social workers and the introduction of social centres.

"This Conference is of opinion that it is highly desirable to have necessary organisations for maternity and child welfare and that medical women should be placed in administrative office for such work.

"This Conference urges the desirability of providing for children's courts in every district to deal with juvenile offenders, women being well represented in such centres.

"This Conference is strongly of opinion that women should take part whenever necessary in the struggle for the emancipation of Motherland, more especially in rural uplift, picketing of foreign goods and liquor and the removal of untouchability and in working for complete prohibition of intoxicants.

"This Conference urges the desirability of introducing changes in the Hindu Law so as to ensure equitable treatment of Hindu women in the case of inheritance and succession of husband's estates.

"This Conference is strongly of opinion that women should exercise equal economy in domestic matters as in marriage and such other ceremonial functions."

Mrs. Saraladevi in her concluding speech asked the delegates to abide by these resolutions and thanked Tamil Nadu for the great work done by women.

The Conference then concluded. (*Swarajya.*)

Gandhiji's Definition of The Indian National Congress.

Gandhiji in a few simple ringing words told the world what the Indian National Congress wants:

"I shall strive for a constitution, which will release India from all thraldom and patronage, and give her, if need be, the right to sin. I shall work for an India, in which the poorest shall feel that it is their country in whose making they have an effective voice; an India in which there shall be no high class and low class of people; an India in which all communities shall live in perfect harmony. There can be no room in such India for the curse of untouchability, or the curse of intoxicating drinks and drugs. Women will enjoy the same rights as men. Since we shall be at peace with all the rest of the world, neither exploiting, nor being exploited, we should have the smallest army imaginable. All interests not in conflict with the interests of the dumb millions will be scrupulously respected, whether foreign or indigenous. Personally, I hate distinction between foreign and indigenous. This is the India of my dreams, for which I shall struggle at the next Round Table Conference. I may fail, but if I am to deserve the confidence of the Congress, my principals, I shall be satisfied with nothing less."

Comparative figures of administrative salaries in various countries.

The highest administrative salary is stated to be—

	per annum. Rs.
in Japan	8,000 ..
in Germany	14,960
in Canada	27,400
in the U.S.A.	27,400
in the United Kingdom	40,000
and in our unfortunate India	48,000 (?)

But the salaries of public servants ought to have some relation to the earnings of the average citizen. Two tests have been applied, the wages of urban unskilled labour and the salary of the lowest clerk, and this is the result. In the U.S.A. the highest administrative salary is 9 times the former and also 9 times the latter; in Canada it is 10 times and 17 times, respectively; in Germany it is 13 times in each case; in Japan it is 13 times and 14 times, respectively; in the United Kingdom it is 30 and 32 times, and in India it is as much as 200 and 133 times, respectively!

(*Young India.*)

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Annamalai University.

A prize of Rs. 1,000 will be awarded to the author of a suitable text-book in Tamil *on Logic* suitable for use in the Intermediate classes.

The work should be suitable, both in regard to subject-matter and style, and be fit for study as a text-book for the Intermediate classes in this University, the scope of the courses being indicated by the following text-book now recommended for study:—

(1) Creighton's Introductory Logic—Parts I and II (omitting Chapter II).

(2) R. Latta's Elements of Logic.

The author may adopt any suitable plan regarding the compilation of the book, keeping in view the objects outlined above.

The Syndicate may grant a part of the prize or may decline to award the prize, on the ground of insufficient merit in the works submitted.

The decision of the Syndicate shall be final.

The work accepted by the Syndicate shall be the property of the University, and may be published by the University.

Intending competitors should forward by registered post a typewritten or manuscript copy of the work so as to be received by the Registrar not later than the 15th June, 1932. No work shall bear upon it the name of the competitor or anything whereby his identity can be ascertained by the persons to whom it is to be submitted for examination. Each work for the University prize shall be headed by a motto or a *nom-de-plume* selected by the competitor, and shall be accompanied by a sealed cover bearing on the outside the competitor's motto or *nom-de-plume*, and containing his name, designation and containing his name, designation and address, and a signed declaration that the work has been compiled solely for the purpose of competing for the prize, and has not in any manner been previously published.

(By Order.)

N. VISWANATHAN,
Registrar.

ANNAMALAINAGAR,
21*st July*, 1931.

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Miss May Oung.

Representative of the All-Asian Conference in Geneva.

One of the most picturesque women to sit on the Women's Consultative Committee on Nationality is Miss May Oung. She represents the All-Asian Conference of Women. Upon arrival at the Headquarters of the Inter-American Commission of Women, she said: "It gives me great pleasure to have the opportunity of working on the First Women's Committee that has been set up by the League of Nations to discuss women's position in nationality. Any modern constitution or convention must have the support of both men and women for its successful outcome. Therefore it is of the greatest importance that a Code of International Law should satisfy the aspirations of the women of the world for equality". Miss Oung was one of the six Vice-Chairmen of the All-Asian Conference of Women, held in Lahore, India, last January, and in the unavoidable absence of Mrs. Sarojini Naidu, the President-elect of the All-Asian Conference, then a political prisoner in Yerwada jail, Miss Oung as Vice-Chairman presided at one of the Conference sittings. At present, Miss Oung is Secretary of the Permanent Committee of All-Asian Women's Conference, Secretary of the National Council of Women of Burma, and Secretary of the Burmese Women's Association. She is the only woman member of the Burmese Leaders' Conference on the new Burmese Constitution. In addition to her many achievements as a feminist, Miss Oung has won distinction as a Scholar. She is a B. Litt. of Oxford and an M.A. of the University of Rangoon. She is also Superintendent of the National Girls' High School of Rangoon. Miss Oung comes of a distinguished Burmese family, which has taken an important part in Burmese politics. Her father, the Honourable U May Oung, was appointed Home Member of the Government. This office is one of the two appointed directly by the King of England. Both her father and she won the Jardine prize in 1896 and 1923, awarded for highest honours in the University's Intermediate Examination. It is the only instance, perhaps, where a father and daughter have won the same prize although in different years.

Another interesting woman on the Women's Consultative Committee is Doris Stevens, of New York, Chairman of the Inter-American

Miss May Oung.

Representative of the All-Asian Women's Conference at Geneva attending the Women's Consultative Committee on the Nationality of Married Women.

A NEW PROFESSION FOR LADIES

A new profession for women has been established in Poona, almost for the first time. Mrs. Bhagirathibai Astikar has opened her studio of photography. So far, teacherships, tailorships, music teaching, these were the only jobs women could accept. Surely, photography is a new line on this side at least, for women. Women gladly patronise the studio and it has been suggested that she should open a special class for teaching lady-students the art of photography.

(By the courtesy of "Hindu Weekly").

Commission of Women. Miss Stevens and Miss Alice Paul represent this Commission on the Committee.

This is not the first time that Miss Stevens has crossed the sea to attend International Conferences to improve the status of women. It was she who went to Havana in 1928 and led the campaign which resulted in the creation of the Inter-American Commission of Women by the Sixth Conference of American States; it was she who went to Rambouillet to present to the plenipotentiaries (assembled to sign the Briand-Kellog Peace Pact) the Equal Rights Treaty. She came to the Assembly of the League in 1928 to secure a resolution urging Governments to send women as well as men plenipotentiaries to the Hague Codification Conference, and this idea was accepted by the Assembly. And it was also she who led American women in their demand at the Hague that the Nationality Convention should be based on equality.

(*The Little Tattler.*)

LETTER TO THE EDITOR:

A CORRECTION.

Dear Madam,

May I take the liberty to correct one mistake in the interesting article on "The Growth of the Women's Movement in India" sent by Mrs. Hamid Ali. In speaking of the scheme for the Lady Irwin College for Educational Research, Home Science and Training of Teachers, Mrs. Hamid Ali says: "This College is expected to cost Rs. 13 lakhs for its building and upkeep." The Rs. 13 lakhs needed is as an Endowment Fund for the upkeep of the Institution. As we are trying to get the use of a building from the Government of India we are not appealing for money for a building at present. The Committee which worked out the scheme also felt that we should wait for our building at present and when our Research Bureau had started working fully and we knew our wants, then we should decide upon a building suitable to Indian conditions and life. The total amount needed including the building will be somewhere near Rs. 22 lakhs. I shall feel obliged if you will kindly insert this in your next issue.

Yours truly,

RUSTOMJEE FARIDOONJEE.

Branch Reports.

Women's protest against amendments to Sarada Act

We are glad to note that Puttur, Adyar, Coconada, Coonoor, Nellore and some other branches have passed and communicated to the Viceroy and the Legislatures Resolutions protesting against the proposed amendments to the Sarda Act and urging the Government to keep the Act intact.

TRICHUR.

Annual Report, 1930–1931.

The Second Annual Session of the Branch had been held in April, 1930. In August the then Secretary Srimati M. Karthiayani Amma, B.A., having resigned, Mrs. E. Ramia Warior, Sri. T. C. Kochukutty Amma, B.A., L.T., were elected joint Secretaries. There are 42 members on the roll now and monthly meetings are held when discussions are carried on on various topics. Eleven meetings were held during the year under report—nine ordinary meetings and two special meetings. The first special meeting was addressed by Mrs. John, one of the Delegates to the last All-India Conference at Lahore. She spoke at length of her impressions of the Conference and gave a vivid account of the interesting places she visited in North India. The next meeting was arranged to congratulate Mrs. Swarier, for the honour conferred on her by her nomination by the Government as the only lady member of the Cochin Legislative Council.

In April a variety entertainment was got up. Three dramas were staged in Malayalam, Tamil and English by the members of the Association, and a fair amount realised on the same. This amount was kept in reserve for some social purpose.

The members of the Association took the most active and prominent part in giving a benefit send-off to the lady surgeon of the local maternity hospital when she was transferred to Mattancherry. The last Annual Session of the All-India Women's Conference was conducted in a very grand style owing to the strenuous efforts of the Branch members.

The Association has ten charkas and an envelopes press of its own. The press is being worked by the Association members themselves. The charkas are distributed among some poor people, with a

view to establish an Industrial Home for the poor women of the locality.

On August 17th the Association celebrated its third anniversary.

MAINPURI.

The Mainpuri branch was organised almost the same year in which the Association came into existence. Its membership is not much, but the Office-bearers are doing everything possible to create awakening in the ladies of the City. Mainpuri ladies, mostly being unenlightened, did not recognise the value and need of forming or joining an Association. The branch was started with a dozen members and gradually a club was organised for the ladies six years back, known as "Mahila Club". This club proved a success and attracted many ladies and now the Club and the Association are working together. The club consists of about 30 families and weekly meetings are held, in which ladies take great interest. Music, Teaching of sewing and embroidery work to girls, holding of debates and passing resolutions, etc., are the important topics discussed at the meetings. The chief achievements of the Association through its efforts are: The opening of an Anglo-Vernacular School for girls. (2) Opening of a Maternity and Childwelfare Centre with three of the Association members on its managing committee. (3) Holding of Baby Weeks at the time of the annual exhibition under the direct supervision of the Association. The branch is now agitating for the nomination of a lady as member of the Municipal Board. Apart from the above activities the Association has been sending resolutions to the Provincial and Imperial Governments supporting social legislation affecting the uplift of women. The Mahila Club has as its members Hindus, Muslims, Christians and American ladies.

PUTTUR.

The Branch is meeting regularly every Sunday. A small library with a few books was started for the benefit of the members and there are always a good number of ladies both members as well as outsiders who borrow books from the library. The Association is holding Hindi classes thrice a week and there are now two ladies preparing for the next Madhyama examination and six for the Rastra Bhasha Examination. The Association occasionally organises bhajanas and musical concerts.

Headquarters.

Under the auspices of the Association a public meeting of women was organised on the 5th of September when Mr. V. M. Ramaswamy Mudaliar, Indian Delegate to the Geneva Labour Conference and Mrs. Hilda Wood addressed the audience on "Women and Child Labour". The following resolutions were unanimously passed at the meeting and were duly communicated to the Viceroy the Local and Central Legislatures and to H. E. The Governor and Hon'ble the Chief Minister of Pondicherry for necessary action:

Resolutions.

1. The Women's Indian Association urges upon the public and the Government of India to give immediate effect to the recommendations of the Whitley Commission relating to the betterment of the conditions of women and child labourers and especially urges the immediate appointment of women Inspectresses for Factories where women labourers are at work in this Presidency.

(*b*) The Women's Indian Association while disapproving of the suggestion of the Commission to fix the age of the children in unregulated industries and plantations to ten strongly recommends to the Government of India that the age of Indian children should be the same as that of the European children for employment in unregulated industries.

2. The Women's Indian Association urges the Government of India to grant a gratuity allowance to the Cordite Factory labourers who have been dismissed on account of retrenchment.

3. The Women's Indian Association while expressing its deep sympathy with the sufferings of the labourers—men and women—from Pondichery who have sought refuge in British India owing to alleged ill-treatment and oppression by another political party, appeals to the Pondichery Government, to H. E. the Governor of Pondichery and to the French Minister in Paris to institute an enquiry into their alleged grievances and ill-treatment so that the refugees and their families who are undergoing many hardships in British India may return to their homes in Pondichery.

Women the World over.

EGYPTIAN WOMAN WINS HONORS.

Miss Habib, daughter of the Secretary of the Egyptian Senate, won the French language prize, the English language prize, the social science prize, served as Editor-in-chief of the college paper during her senior year, and took a prominent part in all other college activities.

NEW YORK POLICE COMMISSIONER.

Henrietta, who just a year ago created something of a sensation because of her appointment as head of New York's Crime Prevention Bureau, has been promoted from that 6,000 dollars a year job to the role of Deputy Police Commissioner and a salary of 8,000 dollars a year. Miss is the first woman to hold such an office in New York. She ranks sixth in the list of deputies aiding Commissioner Edward P. Mulrooney.

GENEVA CONFERENCE.

"The women of the United States," said Miss Stevens upon her departure, "Realizing that their own gains are not secure, while over a large portion of the earth women's nationality is treated with contempt, have taken a leading part in the protest. Women are convinced that their struggle for equality transcends national boundaries and that they must meet international proposals made by men with international action by women."

TWENTY CANDIDATES FOR A JUDGESHIP.

Apparently determined that a woman should be appointed to fill the vacancy on the New York City magistrates' bench caused by the removal of Judge Jean H. Norris, twenty women have already become candidates for the post. Mayor Walker has indicated that the appointee will be a woman.

JURY SERVICE FOR WOMEN.

A battle for the right for women to serve on juries is being waged in many parts of the world. In *the United States of America* women are eligible to serve on the same terms as men.

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HINDI

बच्चों का लालन पालन

(ले०—सुरेन्द्र नारायण अग्रवाल. मैनपुरी. यू. पी.)

हाय ! यह कहेत हुए मुझे कितना दुःख होता है, सचमुच मेरे हृदय पर मर्मभेदी आघात होता है कि इस भारतवर्ष में प्रतिदिन ५०० बच्चे काल के बिकराल गाल में, अपनी माताओं को रुलाते हुए तथा उनको अपने प्रेम बन्धन में बाँधते हुए स्वर्ग को चले जाते हैं ।

यह सुनकर हृदय में प्रश्न उठता है कि इसका क्या कारण है ! क्या ऐसा बहु तबड़ादेश होनेके कारण है ? नहीं, नहीं, यह बात नहीं हैं । यह माताओं की अज्ञानता के कारण है । अगर हमारी माताऐं पढ़ी लिखी हों तो कदापि ऐसा न हो । अगर उन्हें सिर्फ़ यही ज्ञान हो जावे कि बच्चों का पालन किस प्रकार करें तो कभी भी उन्हें दुःख न होगा । इसके लिए सबसे ज़रूरी काम यह है कि हर एक शहर में प्रतिवर्ष एक "बच्चों का मेला" हुआ करे । यानी जिसमें बच्चों के लालन पालन करने का तरीका मालूम हो जावे । उन्हें समझाया जावे कि इस प्रकार से लालन पालन करना चाहिए, यह खिलाना चाहिए, इस प्रकार सिखाना चाहिए इत्यादि । कुछ जगहों में इस प्रकार के मेले होते हैं जहाँ यह सब बातें दिखाई जाती हैं । मुझे हर्ष है कि हमारे शहर मैनपुरी में भी ऐसा मेला प्रतिवर्ष नुमायश के साथ साथ ही होता है । जिसमें कि हर साल हजारों स्त्रियाँ आती हैं और अत्यन्त लाभ उठाती हैं । उसमें बच्चों के खेलकूदों का भी प्रबन्ध रहता है । बच्चों का पालन निम्नलिखित तरीके से होना चाहिए ।

(२) बच्चों की तैय्यारी—नए बच्चे की ऐसी खातिर करनी चाहिए जैसे अपने किसी बड़े मेहमान की खातिर करते हैं । उसे साफ़ कपड़े साफ़

चार पाई और साफ कमरा देना चाहिए। बच्चा जब पैदा हो तो उसके शरीर पर वेही कपड़े हों जो साफ़ हों। पैदा होने से पहिले ही बच्चे के लिए कपड़े रहना चाहिए। दाई के हाथ साफ़ होना चाहिये, साफ़ कैंची, साफ़ धागा, गर्म पानी, पोंछने को साफ़ कपड़ा होना चाहिए।

४—बच्चे का पहिला साल।

उसकी तन्दुरुस्ती,—बच्चा तब ही तन्दुरुस्त होगा जब उसकी मां तन्दुरुस्त हो—उसके रहने का मकान साफ़ हो, उसका बदन साफ़ हो, उसको प्रति तीन घंटे पर माँ का दूध मिले, तेल मल कर उसको हर रोज़ धूप में लिटायें और गर्म पानी से नहलायें, मक्खी मच्छरों से बचायें।

बच्चे के लिये अलग चारपाई होना चाहिये। जिस पर वह दिन भर लेटा रहे और खेलता रहे बच्चे को गोद में बहुत कम लो, लेटा रहना या सीधा बैठना उसकी तन्दुरुस्ती के लिये अच्छा है, रात में अलग चारपाई पर सोने से बच्चे को ज्यादा आराम मिलता है। माँ के करवट लेने से बच्चे की नींद उचट जाती है, रात में बच्चे को खिलाने की जरूरत नहीं है, बीमार जान पड़े तो एक दम पास के शफ़ाखाने में लेजाओ वहाँ दवा मुफ्त मिलती है। डाक्टरकी सलाह पर चलो।

५—बच्चे का पहिला वर्ष—उसका खाना।

पहले वर्ष में माँ का दूध बच्चे के लिये सबसे अच्छा भोजन है। दूध पिलाने वाली मां दाल रोटी, साग, तरकारी, फल इत्यादि खाए।

ताज़ा दूध और साफ़ पानी खूब पिये।

अगर मां के दूध न हो तो बच्चे को बकरी या भेड़ या गाय का दूध दिया जाये।

दूध को साफ़ बासन में खौ लालें, तब ठंडा करलें, और ऐसी जगह रखदें कि उस पर मक्खी न बैठे। जब बच्चे को पिलाना हो, तो पानी मिला कर इतना गर्म करलें जितना गर्म माँ का दूध होता है।

बहुत छोटे बच्चे के लिए १ हिस्सा दूध ३ हिस्सा पानी । और इससे कुछ बड़े होने पर बच्चे को १ हिस्सा दूध, १ हिस्सा पानी दें । इसी तरह जैसे बच्चा बड़ा होता जावे पानी कम और दूध ज़ियादा करते जावें ।

रोज़ एक नारंगी का रस पिलाएं । जब दांत निकलें तो साग तरकारी को बग़ैर मिर्च के पका कर उसको छान कर रस को दें । या साबूदाना, दाल भात, और पतली खिचड़ी खिलायें ।

६—तन्दुरुस्ती के मित्र—भले पड़ोसी ।

धूप ।
साफ़ हवा ।
साफ़ दीवारें ।
साफ़ धर्ती ।
साफ़ कुएं ।
साफ़ मोरी अगर होसके तो पक्की जिसमें धूप लगती रहे । या फिनाइल से धोई जावे ।
साफ़ पायखाना ।

७—तन्दुरुस्ती के मित्र साफ़ बदन ।

रोज़ का नहाना ।
वह दरवाज़े जिनमें होकर रोग शरीर में घुस आते हैं यह हैं:—

आंख, नाक, कान, मुंह, दांत, पेट और आंत इनको खूब साफ़ रखना चाहिये)

८—तन्दुरुस्ती के मित्र—(ईश्वर के दान जो सबको मिलते हैं)

(१) धूप, व सूरज की रोशनी । सबसे बढ़िया रोग मिटाने वाली है, बच्चों को चाहिये कि जहां तक हो सके कम कपड़े पहिन कर सुबह शाम धूप में खेलें ।

गोद के बच्चों को धूप तेज़ होने से पहिले कम से कम एक घंटा रोज़

धूप में लिटाना चाहिये। बीमार आदमी के कपड़ों को धुलाने से पहिले दो तीन घंटे तक धूप में डाल देना चाहिये। साफ़ हवा से साफ़ और नया खून बनता है। बच्चों को चाहिये कि सारे वक्त खुली हवा में बाहिर रहें। घर में हों तो ऐसी जगह हों जहां हवा बन्द न हो।

पेट और आंतों को साफ़ रखने के लिये साफ़ पानी बहुत ज़रूरी है।
पानी खूब पिओ। गन्दे पानी से दूर रहो।
हैज़े के दिनों में पानी औटा कर पीना चाहिये।

९—तन्दुरुस्ती के मित्र-अच्छा खाना।

बच्चों के बढ़ने के लिये ज़रूरी है कि सेर भर दूध रोज़ पियें।
उनको दाल-रोटी साग तरकारी फल इत्यादि खाना चाहिये।
मिठाई के बदले मीठे फल और मेवे खिलाना चाहिये।

जिन फल और तरकारियों को बिला छीले कच्चा खाते हैं उनको (पोटेशियम परमैनेगनेट) कुएं में डालने की लाल दवा में कमसे कम आध घंटा भिगो कर खाना चाहिये।

१०—तन्दुरुस्ती के मित्र—तन्दुरुस्ती बढ़ाने वाले खेल कूद।

अपने बच्चे को ऐसे खेल-खिलौने दो जिनसे बच्चे का दिल बहले और वह कुछ सीखे भी।

ऐसे खेल खिलाओ जिनकी वजह से बच्चा साफ़ हवा में रहे और उसके हाथ पैर में ताक़त आये।

११—तन्दुरुस्ती के मित्र-घरेलू दवाइयां (औषधियां)

थोड़ी सी मामूली दवाइयां घर में होनी चाहिये मौक़े पर इनको काम में लाने से बहुत तकलीफ़ से बच जाते हैं।

नीचे लिखी हुई दवाइयां बहुत काम की हैं:—

नमक थोड़ा सा पानी में घोल कर रखें, इससे दुखती आंखें और घाव धोने से फायदा होगा।

दांतों को भी साफ़ करता है ।

राई—इसकी पिट्ठी का लेप दर्द को मिटाता है ।

सोडाबाइकार्ब—थोड़ा सा पानी में घोले कर इस में कपड़ा भिगो कर जले हुए पर रखने से ठंडक पहुंचाता है ।

खाने के बाद पानी के साथ थोड़ा सा खाने से पेट की वायु को दूर करता है ।

कैरन तेल—एक हिस्सा चूने का निथरा पानी और एक हिस्सा अलसी का तेल मिला कर फेंटने से बनता है ।

जले हुए पर लगाने से बहुत फ़ायदा होता है ।

टिंचर आईडीन—चोट और जखम पर लगाने से पीप नहीं पड़ने देता ।

अंडी का तेल—एक छोटा (चाय का) चम्मच पिलाएँ और दिन भर खाने को कुछ न दें क़ब्ज़ में फ़ायदा करता हैं ।

तुलसी की पत्ती—यह छोटे बड़े सबको फ़ायदा करती है-तुलसी की पत्ती, सफेद जीरा, काला निमक, स्याह मिर्च पीस कर पीने से बुख़ार जाता है भूख लगती है, बड़े और बच्चे सबको लाभ दायक है ।

बड़े आदमी को खुराक ७ पत्ती तुलसी, बच्चों को ३ पत्ती, निमक, ज़ीरा, मिर्च अन्दाज़ से थोड़े पानी में पीस कर गरम करो, और पानी चाहिये ।

सौंफ़—पेचिश को फ़ायदा करती है ।

चूने का निथरा पानी—थोड़ा थोड़ा दूध के साथ छोटे बच्चों को दें हाज़मा ठीक रहेगा ।

सनाय के पत्तों का चूर्ण—क़ब्ज़ दूर करता है ।

साफ़ कपड़ों के टुकड़े घरमें हमेशा रहने चाहियें । इनसे चोट फोड़े फुन्सी पर पट्टी बांध देना चाहिये ।

१२—तन्दुरुस्ती के मित्र-डाक्टर ।

बीमारी के शुरू में ही अगर आप अपने बच्चे को डाक्टर साहिब या डाक्टरनी साहिबा को दिखादें तो वे इलाज करके आपकी मदद कर सकेंगे ।

देर न करो। बीमारी जब बढ़ जाती है तो आराम मुश्किल से होता है।

१३—तन्दुरुस्ती के बैरी।

इन बैरियों को अपने घर और गांव में न आने दो।

मक्खियां—जो गन्दी जगह की छूत बच्चों के खाने में लगाती हैं।

मच्छड़—जो बुख़ार फैलाते हैं।

चूहे—जिनपर प्लेग के पिस्सू रहते हैं।

खटमल, जूं और किलौरी—सब बीमारी फैलाते हैं।

कूड़ा—जिससे सब तरह की बीमारी पैदा होती है और फैलती है।

हर जगह थूकना बुरा है।

१४—पुस्तकें।

ज्ञान और प्रेम ये दो बातें योग्य माता का सच्चा ज़ेवर हैं। सब मातायें अपने बच्चों पर प्रेम करतीं हैं पर बहुत सीं अज्ञानता के कारण बच्चों का नुकसान कर देती हैं। इसकी दवा बाल विवाह का रोकना है यानी अपने बच्चों का जल्दी विवाह न करो।

१५—शरीर का वज़न।

अपनी तन्दुरुस्ती का अन्दाज़ा अपने शरीर के वज़न से खूब हो जाता है।

TAMIL

இந்திய மாதர் சங்கம் கொள்கைகள்.

1. இந்தியாவின் மங்களாயிருப்பதின் பொறுப்புகளை ஸ்திரீகளுக்கு உணர்த்துவதற்கும் ;

2. எல்லாச்சிறுவர்களுக்கும், சிறுமிகளுக்கும் கட்டாய ஆரம்பப்படிப்பு மூலமாய்ப் படிக்கும் வசதிகளை உண்டாக்கவும் (மதத்தைப் பற்றியும் படிப்பில் போதனை செய்யவேண்டும்) ;

3. பால்ய விவாஹத்தை நிறுத்தவும், கலியாணமான பெண்கள் 16-வயதுக்கு முன் புருஷர்களுடன் வஸிப்பதைத் தடுக்கவும் ;

4. தாலூகா போர்ட்டுகளிலும், லோகல் போர்ட்டுகளிலும், மாகாணச் சட்ட சபைகளிலும், இந்தியச் சட்ட சபையிலும், ஸ்திரீகளுக்கு பிரதிநிதிகளாகப் போதுமான அங்கத்தினரை நியமிக்கவும் ;

5. ஸ்திரீகளுக்கு ராஜாங்க சபை (Council of State) அங்கத்தினரைத் தேர்ந்தெடுப்பதற்கும், ராஜாங்க சபை அங்கத்தினராயிருப்பதற்கும் உரிமையை அடையவும் ;

6. பாத்யதைகளிலும், முன்னேற்றத்திற்கு வேண்டிய மார்க்கங்களிலும் ஸ்திரீகளுக்கும், புருஷர்களுக்கும் ஸரிஸ்மத்துவத்தை நிலை நிறுத்தவும்;

7. முனிஸிபல் சபைகளுக்கும், சட்ட சபைகளுக்கும் வாக்குரிமையும் புருஷர்களுக்கிருப்பது போல ஸ்திரீகளுக்கும் கிடைக்கும்படி செய்விக்கவும் ;

8. முனிஸிபல் சபைகளிலும், சட்ட சபைகளிலும், அங்கத்தினளாகும் ஸுதந்திரத்தை ஸ்திரீகளுக்குக் கிடைக்கும்படி செய்விக்கவும் ;

9. இந்தியா தேசத்தின் முன்னேற்றம் ஸ்திரீகளின் முயற்சியால் தான் நிறைவேறும் என்பதை ஸ்திரீகளை உணரச் செய்யவும் (ஏனென்றால் மனைவிகளாயும் தாய் மாராயும், இனிமேல் இந்தியாவை அரசாளப் போகும் இந்தியரை ஸன்மார்கத்தில் வளர்க்கும் கடமை ஸ்திரீகளுடையதாயிருக்கிறது);

தங்களுடைய ஆத்ம தேட்டத்திற்காகவும், படிப்பிற்காகவும் மற்றும் பிரருக்கு ஸேவை செயவதற்காகவும் ஸ்திரீகளை ஸங்கங்களாகச் சேர்க்கவும் வேண்டிய காரியங்களைச் செய்கிறது.

மேற்படி கொள்கைகளையும் இந்த சங்கத்தின் அமைப்பையும் அங்கீகரிப்பவர்கள் அங்கத்தினராக ஆகலாம். இந்தக் கொள்கைகளையுடைய ஸ்திரீகளின் கூட்டங்களை இந்திய மாதரின் சங்கத்துடன் சேர்த்துக்கொள்ளலாம்.

சங்கத்தின் அமைப்பு

இந்த சங்கத்திற்கு, ஒரு தலைமை ஆபீஸ், எழும்பூரில், பாந்தியன்கார்டன்ஸ் என்ற இடத்தில் இருக்கிறது. 1917-ம் வருஷம் மேமாதம் 8-ம் தேதி இந்த சங்கம் ஸ்தாபிக்கப்பட்டது. அன்று முதல் மிகவும் விமர்சையாய் வளர்ந்து கொண்டு வருகிறது. இப்பொழுது 78 கிளைச் சங்கங்களும், 23 வேலை செய்யுமிடங்களும், 4000 மெம்பாகளும் இருக்கின்றனர்.

கிளைச் சங்கங்கள் கூடியவரை அநேக ஸ்தலங்களில் ஸ்தாப்பிக்கப்பட்டு வருகின்றன. இந்த கிளைச் சங்கங்கள் ஓர் காரியதரிசியால் நடத்தப்படும்.

ராஜீய விஷயங்களில் இச்சங்கம் சட்டசபை மூலமாய்ச் சீர்திருத்தங்களுக்காக வேலை செய்யும். இந்தச் சங்கத்தின் நோக்கங்களும் போக்குகளும் வேலைகளும், மதஅனுஸரணையுடன் நடத்தப்படும். ஆனால் மதப்பிரிவுகளில் த்வேஷம் கிடையாது.

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இந்திய மாதர் சங்கம்.

நிர்வாஹிகள்—1931—1932.

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நிர்வாஹ ஸபை.

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போதன நிர்வாக ஸபை:

எல்லாக் கிளைகளின் காரியதரிசிகள்.

ஸங்கத்தின் பத்திரிகை.

'ஸ்திரீ தர்மம்'

பத்திராதிபர் : டாக்டர் (மிஸிஸ்) முத்து லக்ஷ்மி ரெட்டி
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தலைமை ஆபீஸ் : பாந்தியன் கார்டன்ஸ், எக்மோர், சென்னை.

சமாசாரக் குறிப்புக்கள்.

லண்டனில் மகாத்மா காந்தி:—இந்தியா மட்டுமல்ல, உலக முழுமையுமே, வட்டமேஜை மகாநாட்டில் நடக்கும் சம்பவங்களை, மிகவும் ஊக்கத்துடன் கவனித்து வருகிறது. காங்கிரஸின் ப்ரதிநிதியாகவே காந்தியவர்கள் லண்டனுக்குப் போகிறார் என்பது யாவருக்கும் தெரிந்த விஷயம். ஆனால் அவர் மற்ற ப்ரதிநிதிகளை விட நம் தேசத்திலுள்ள லக்ஷக்கணக்கான ஜனங்களின் நம்பிக்கை பெற்றவராயிருக்கிறார். மகாத்மா காந்தியவர்களுக்கு ஜாதி, மதம், ஆண், பெண் என்ற வித்யாசமில்லாமல் எல்லா ஜனங்கள் பிரிவுகளிலும் அத்யந்த நண்பர்களிருக்கிறார்கள். இதையெல்லாம் மேலாக அவர் புதிதாய் உதயமான நம் தேசத்து ஸ்திரீகளின் அன்பையும் கௌரவத்தையும் பெற்றவராயிருக்கிறார். நம் தேசத்து ஸ்திரீகள் அஹிம்ஸா தர்மத்தையும் ஸத்யத்தையும் நிலைநிறுத்த காந்தியவர்கள் சொல்லுகிறபடி எவ்வளவோ த்யாகம் செய்திருக்கிறார்கள். யௌவனர்களும் காந்தியவர்களின் தலைமையை அங்கீகரித்து தேச ஸேவையில் அவரிடும் கட்டளைகளைச் செய்யத் தயாராயிருக்கிறார்கள். பாமர ஜனங்களும் காங்கிரஸின் வேலைகளில் எவ்வளவோ நம்பிக்கையுடையவர்களாயிருக்கிறார்கள். காங்கிரஸின் ஸ்தாபனங்கள் தேச முழுமையும் பரவி மிகவும் பலமாயிருக்கிறது. கிராமங்களிலிருக்கும் ஸ்திரீகள் கூட, காங்கிரஸின் விஷயங்களில் உத்ஸாகமுடையவர்களாயிருக்கிறார்கள். ஆகையால் ஆங்கில தேசியவாதிகள் மகாத்மா காந்தியவர்களுக்கு தேசத்தில் உள்ள பலத்தை அறிந்[illegible]ட்ட மேஜை மகாநாட்டின் பயனாக இந்தியாவின் (வைகௌண்ட் வில்லிங்ட[illegible] சொல்லியபடி) அரசியலை இந்தியர் வசம் ஒப்புவித்து இந்தியாவிற்கு ப்ரிடிஷ் ஏகாதிபத்யத்திலுள்ள, சுய அரசாட்சியுள்ள ராஜ்ஜியங்களைப்போல சமபதவி கொடுப்பார்களென்று நம்புகிறோம்.

பரோடாவில் இந்துகல்யாண ரத்து சட்டம்: கலியாணமான ஸ்திரீகளுக்கு கோர்ட்டு மூலமாக புருஷனை விட்டுப்பிரியவும், தனி வீட்டில் புருஷனை விட்டு வஸிக்கவும், கல்யாணத்தை ரத்து செய்யவும், கல்யாணத்திற்குரிய உரிமைகள் ஸ்திரீகளுக்கு கிடைக்கும் படியும், ஓர் சட்டத்தை பரோடா தேசத்தில் ஏற்படுத்தியிருக்கிறார்கள். தற்காலம் ஹிந்து ஜனஸமூகத்தில் மேற்சொல்லியவைகளெல்லாம் புருஷர்களுக்கு மாத்திரமே இருக்கின்றன. ஹிந்து ஜன ஸமூகத்தில் மனைவிமார்களுக்கு ஒருவித உரிமையும் கிடையாது. புருஷர்களின் அன்பைப் பெரும் பாக்யமிருந்தாலன்றி சட்டப்படி இவர்கள் அடிமைகளாகவே இருக்கின்றனர். யாதொரு குற்றமும் செய்யாத மனைவியைத் தள்ளிவைத்தலும், அல்லது திரும்ப வேறொருத்தியை மணம் புரிதலும், நம்

தேசத்தில் ஸாதாரணமே. புருஷர்கள், தன் மனைவியிருக்கும் தன் வீட்டிலேயே மற்றொருத்தியுடன் அபசரிதமாய் இருந்தால் கூட சட்டம் ஸம்மதிக்கிறது. தன் கணவன் குடிகாரனும் பயித்தியமாயும் சட்டப்படி குற்றவாளியாயிருந்தாலும் கணவனை விட்டுத் தான் பிரிய நினைக்கக்கூடாது.

பரோடா சட்டம் மிகவும் நன்றாய் ஸ்திரீகளுக்கு எல்லா ஸ்வதந்த்ரங்களையும் கொடுக்கும்படி ஏற்படுத்தப்பட்டிருக்கிறது. சட்டத்தின் மூலமாய் விலகும் ஸ்வதந்திரம் முதல் கல்யாணத்தையே ரத்து செய்யும் ஸ்வதந்திரம் வரை எல்லா கஷ்டங்களை நிவர்த்தி செய்ய இந்த சட்டத்தில் ஏற்பாடுகள் செய்யப்பட்டிருக்கின்றன. தற்காலம் இந்த வ்யவஹாரங்களெல்லாம் புருஷர்களுள்ள ஜூரிகளால் தான் தீர்ப்பு செய்யப்படும் என்று நம்புகிறோம். மகாராஷ்டரத்தில் கல்வி பெற்ற பெண்மணிகள் ஜூரிகளில் வேலை செய்யத்தகுந்தவர்களென்று நாம் நம்புகிறோம். ஆகையால் இந்த சட்டத்தின் பயனாக வரும் கேஸுகளை நிச்சயிப்பதில் ஸ்திரீகளை ஜூரிகளாக எடுத்துக் கொள்வார்கள் என்று நம்புகிறோம். அப்படிச் செய்தால் ப்ரிடிஷ் இந்தியாவும் பரோடாவைப் பின்பற்றக்கூடும்.

இந்தச் சட்டத்தை ஏற்படுத்தி ஸ்திரீ புருஷர்களுள் கல்யாண விஷயங்களில் சமத்துவம் உண்டு பண்ணியதற்கு பரோடாவிற்கு அன்பார்ந்த வந்தனம் செலுத்துகிறோம்.

பரோடாவில் ஹிந்து கலியாண ரத்து சட்டத்தின் சாராம்சம்:—
இந்தச் சட்டத்தின் முன்னுரைவரையில் கீழ் வருமாறு சொல்லப்பட்டிருக்கிறது:— கலியாண ரத்து பார்ஸி, கிருஸ்துவர், முகமதிய ஜாதிகளில் சட்டப்படி அனுஸரிக்கப்பட்டிருக்கிறது. ஹிந்துக்களுக்குள் அவ்வித சட்டமொன்றுமில்லை. ஆனால் கலியாண ரத்து செய்யும் பழக்கம் ஹிந்துக்களிடையில் முன் காலத்திலிருந்தது. தற்காலத்தில் கூட சில ஜாதிகளில் கலியாண ரத்து செய்யும் பழக்கம் வழங்கி வருகிறது. இந்தச் சட்டப்படி கீழ் சொல்லப்பட்டிருக்கும் காரணங்களின் பேரில் கலியாணங்களை ரத்து செய்யலாம்.

(1) ஏழு வருஷம் காணாமற் போதல்,
(2) சந்யாசியாயிருத்தல்,
(3) கிருஸ்துவ, முகமதிய அல்லது வேறு மதத்தைச் சேர்தல்,
(4) க்ரூர நடவடிக்கைகள்,
(5) காரண மில்லாமல் 3-வருஷங்களுக்கு மேல் ஓடிப்போதல்,
(6) குடித்தல்,
(7) அந்நிய ஸ்திரீ ஸஹவாசம்,
(8) கலியாண சமயத்தில் புருஷ வீர்ய மில்லாமை,
(9) புருஷனாவது மனைவியாவது உயிருடனிருக்கும் பொழுது மறு கலியாணஞ்செய்வது,

(10) கலியாண சமயத்தில் கணவனைத்தவிர மற்றொருவனால் கர்ப்பமாயிருத்தல்.

கீழ்க்கண்ட காரணங்களால் நடந்த கலியாணம் தப்பென்று தீர்க்கவாதம் செய்ய ஆதாரங்கள்.

(1) குஷ்டம் அல்லது மற்ற கெட்ட வியாதிகள் கலியாண சமயத்திலிருந்து அவைகளை வேணுமென்று மறைத்தல்.

(2) அங்கஹீனங்கள்:—கலியாண சமயத்தில், (1) செவிடு, (2) ஊமை, (3) குருடு, (4) பயித்தியம், (5) அசடு, (6) வேறு மதத்தில் சேர்ந்திருத்தல் இம்மாதிரி யிருந்து அதை வேணுமென்று மறைத்தல்.

(3) குழந்தை கலியாண சட்டம், 18-வது பிரிவு படியுள்ள கலியாணச் சட்டம்.

(4) உத்திரபாச முள்ளவர்கள், கோத்திர ஸம்பந்தமானவர்கள், ஹிந்து கலியாண சட்டத்தில் சொல்லியிருக்கிறபடி ஒரேவர்ணத்தைச் சேராதவர்கள் கலியாணம் செய்துக் கொள்ளக்கூடாது.

(5) பலாத்காரம், அல்லது ஏமாற்றும் வகையினால் கலியாணம்.

குறிப்பு :—கலியாணம் சட்டத்திற்கு விரோதமென்று தீர்ப்பு செய்த போதிலும் குழந்தைகளுக்கு சாதாரணமாக சட்டத்தின்படி எல்லா உரிமைகளுமுண்டு. கோர்ட்டு மூலமாக வேறாகப் போதலும், தனி வஸதி வேறாகப் போதலும் தனி வஸதி வேணுமென்று கேட்கும் ஸவதந்திரமும் கீழ்க்கண்ட ஸமயங்களில் கொடுக்கலாம்.

(1) வேறு மதத்தைச் சேர்தல்.
(2) க்ரூரமான நடவடிக்கை.
(3) லாஹிரி வஸ்துக்கள் உபயோகித்தல்.
(4) துர் நடத்தை.
(5) குஷ்டம் அல்லது வேறு வியாதிகள்.
(6) சேர்ந்திருக்கக்கூடாத ஸ்பாவ வித்யாசங்கள்.
(7) கலியாணமான பிறகு பயித்தியமாய்ப் போதல்.
(8) கணவனாவது, மனைவியாவது உயிரோடிருக்கும்பொழுது மறுமணம்புரிதல்.
(9) கலியாண பாத்தியதைகளை வாதம் செய்து அடைதல்.
(10) கணவனாவது, மனைவியாவது கீழ்க்கண்ட காரணங்களில்லாமல் பிரிந்து போகக்கூடாது. அப்படிப் போனால் சட்ட மூலமாக சேர்ந்திருக்கும்படி கட்டாயப்படுத்தலாம்.

(1) கலியாண ரத்து :—
(2) நடந்த கலியாணம் சட்ட விரோதமாயிருத்தல்.
(3) சட்ட மூலமாக வேறாகயிருத்தல்.

(4) தனி வஸ்தியில் இருத்தல்.

(5) கணவனுவது, மனைவியாவது மேற்சொன்ன காரணங்களில்லாமல் யாராவது ஒருவர் வேறுக இருந்தால் சேர்ந்திருக்கும்படி கட்டாயம் செய்யலாம்.

குழந்தைகள் சம்ரக்ஷணை:—

கலியாண ரத்து செய்த கலியாணங்களிலுள்ள குழைந்தைகளின் சம்ரக்ஷணைக்கு கோர்ட்டார் எற்பாடு செய்யலாம்.

TELUGU

బెంగాలు స్త్రీల కాంగ్రెసున శ్రీమతి సరళాదేవి చౌదరానిగారి ఉపన్యాసము

బెంగాలుస్త్రీలకు ప్రత్యేక కాంగ్రేసునకు అగత్యమేమని సర్వత్ర ఒక సంకోచముకలదు. తమ దుస్థితులను వెల్లడిచేయుటకు బెంగాలు స్త్రీలకు ఈ కాంగ్రెసు ఒక అవకాశమని నా అభిప్రాయము. సర్వావస్థలయందును తాను పురుషునికన్న తక్కువగ గణింపబడుచున్నందున తనకిట్టి దుస్థితి సంభవించినదని ప్రతి స్త్రీయును తెలిసికొనెను. చిన్నవయస్సునుండియు తన సోదరునివలె తనకు విద్య చెప్పించక ఇల్లు వెడలి బాహ్యప్రపంచమునకు పోనీయక తన్ను అంధకారము నందుంచుటవలన తానిట్టి అజ్ఞానత్వమునందున్నట్లు ప్రతిస్త్రీయున్ను తెలిసికొని వారి వారి స్వాభిప్రాయములు ఒక సంఘముగ ఈ కాంగ్రెసు మూలమున ప్రజలకువెల్లడి చేయుటయే ఈ సమావేశమునకు ముఖ్యకారణము. తల్లిగర్భమునుండి వెలువడిన దాదిగ బాలుడన్న ఒక విధముగను బాలికయన్న అల్పభావముగను, క్రమముగ స్త్రీ సర్వకాల సర్వావస్థలయందును పురుషునిపై నాధారపడియుండునటులను, ముఖ్యముగ ఆర్థిక స్వాతంత్ర్యము, ఆస్తికి ఎట్టి హక్కుగాని లేకుండుట మున్నగు అన్యాయము ప్రబలియుండుట స్త్రీ లెల్లరు ముఖ్యముగ గమనింప దగినహంశములు.

స్త్రీ పురుషులకు అన్యోన్యత సర్వావస్థలయందును అవశ్యము. ఇట్లుండ పురుషులెప్పుడును స్త్రీల తమకనుకూలమగు కట్టుబాటులందుంచియుండిరిగాని వారి ప్రాముఖ్యతకెట్టి వసతులను ఏర్పరుపరయిరి. స్త్రీ ఎట్టిదుస్థితియందున్నను పురుషుడు లెక్కచేయడు. చిరకాలమునుండి నాటుకొనియున్న ఈ అభిప్రాయము వెల్లడి చేయుటవలన బెంగాలు స్త్రీలుకూడ ఈ దేశపు ఇతర రాష్ట్ర స్త్రీలవలెనును, ఇతర దేశపు స్త్రీలవలెను అజ్ఞానాంధకారము తొలగించుటకుద్యుక్తులయిరని తెలియుచున్నది.

పురుష చారిత్రమునుబట్టిచూడ సర్వకాలములందును స్త్రీని అణచియుంచుటకును, స్త్రీస్వాతంత్ర్యము రూపుమాపుటకును, స్త్రీని తన కనుకూలమగు బానిసగమార్చుటకును, స్త్రీకి ఆలోచన, మంచిచెడ్డ విచక్షణలకు అవకాశము లేకుండ చేయుటకును మాత్రమే పురుషుడు ప్రయత్నించినట్లును స్త్రీ జౌన్నత్యతకు ఎంతమాత్రమును సహాయముచేయనట్లును ఒక శతాబ్దముక్రిందట అమెరికాస్త్రీలు నిజము తెలిపియున్నారు. ఈ సందర్భములవలనస్త్రీలకు ఆత్మ గౌరవమే అంతరించి కేవలము బానిసత్వము ప్రాప్తమయినది. ఈ అజ్ఞానాంధకారము నుండి వెలువడుటకయి బుద్ధిమంతులగు స్త్రీలు ప్రయత్నముచేయుచున్నను స్త్రీలోకమే వారల నిరుత్సాహపరచుచు కార్యసాఫల్యమునకు ఆటంకముకల్పించుచుండెను.

పాశ్చాత్యస్త్రీలు అనేక కష్టనిష్ఠూరముల కోర్చి శతవర్షములు పాటుపడి స్వాతంత్ర్యము సంపాదించిరి. వారికష్టముల ఫలితమే మనము అనుభవించుచున్నాము. వారి కృషివలననే మనము మునిసిపాలిటిలయందును, సినేటులందును లెజిస్ లేచరులందును సునాయాసముగ ఎన్నిక బడయుచున్నాము. న్యాయాలోచనగల పురుషప్రముఖులు స్త్రీ సహాయము సర్వ విషయములయందును అవసరమని ఒప్పుకొనుచున్నారు. కాని పురుషులందరును ఈ అభిప్రాయము నంగీకరించుట లేదు.

స్త్రీ పురుషులకు సంబంధము ఒక్క గృహయాత్రయే కాదు. స్త్రీ కేవలము గృహవిషయములనేగాక బాహ్యప్రాంపంచ విషయములందు పాల్గొని తన తోడ్పాటువలని లాభముల ప్రదర్శించినయెడల పురుషులుకూడ ఈ విషయమయి కృషిచేసి స్త్రీలకు తగుపనతుల నేర్పరుపగలరు.

(తరువాయి నవంబరు సంచికయందు ప్రకటింపబడును)

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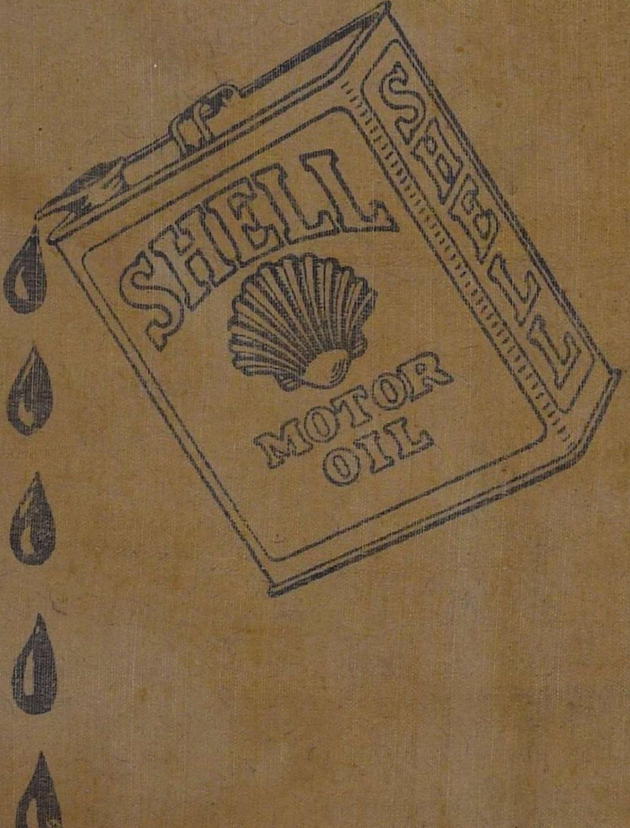

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